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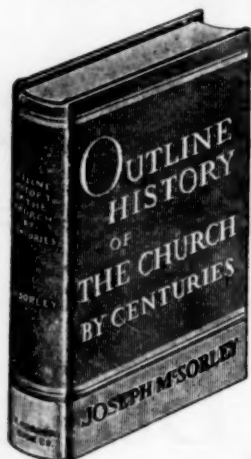
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COMMENT ON THE WEEK

The Mighty Seventh. In announcing the results of the Seventh War Loan—his last public action before leaving the Treasury to make room for his successor, War Mobilizer Fred M. Vinson—Secretary Morgenthau said: "The War Bond program has been, I think, a magnificent demonstration of the voluntary teamwork of a free people." With this judgment, there can be no disagreement. The simple fact is that never before has any government asked such sums of its citizens, and never before have citizens so generously responded. This time the Treasury set a goal of \$14 billion, a figure which some observers, in view of the let-down expected after V-E Day, thought too high. But total sales reached the stupendous figure of \$26,313,000,000, almost twice the amount requested. Of this sum, corporations contributed \$17,632,000,000, and individuals \$8,681,000,000. Only the sale of E bonds failed to come up to expectations, but then 99.4 per cent of a goal of \$4,000,000,000 is not a bad record for small investors. For the success of the "Mighty Seventh" many people were responsible. We single out especially the nameless thousands who gave of their time as well as their money as salesmen of Uncle Sam. They deserve well of the country.

Newspaper Strike. For the past two weeks, a strike by the Newspaper and Mail Deliverers Union—an independent organization with a small and limited membership—has deprived 13,000,000 people in the Greater New York area of their daily newspaper. Three months ago, the Union opened negotiations for a new contract with the Publishers Association of New York City. The negotiations quickly broke down when the publishers adamantly refused demands for a sick-and-death-benefit fund, paid vacations, and a new way of computing working hours aimed at giving the workers more overtime pay. Convinced that the publishers were in no mood to negotiate, the Union announced on May 29 that it had requested the National Labor Relations Board to conduct a strike vote in accordance with the provisions of the bungling Smith-Connally Act. In due course, the War Labor Board assumed jurisdiction and ordered the men to stay at work pending the solution of the controversy. The Union, however, badly advised, elected to defy the Board and called its "legal" strike. Now the Board, following an ultimatum, has deprived the Newspaper Deliverers of the closed shop and preferential hiring provisions of the old contract, and the publishers are going ahead to break the strike. The attorney for the union, Louis Waldman, well known opponent of the CIO, has accused the publishers of forcing the strike by their refusal to bargain. While this charge may not be without substance, it is no justification—and neither is the Smith-Connally Act—for a thoroughly stupid and reprehensible strike. Seventeen hundred men are giving fifteen million organized workers an awful black eye.

Rebuff to Rankin. The Honorable John E. Rankin, Representative from Mississippi's First District, is one of the shrewdest operators on Capitol Hill. A veteran of the House, he knows, as do few of his colleagues, all the established techniques for stalling legislation he dislikes and advancing causes he espouses. The Congressman has several well known antipathies, among them the venerable American institution known variously as the "closed" or "union" shop. Recently his opposition to the union shop combined with his eloquent zeal for the veterans of this war to lead him into a most

mortifying situation. The Congressman proceeded to introduce a bill which would exempt discharged veterans from the closed-shop provisions of union contracts, and was successful in having the bill referred to the House Committee on World War Veterans' Legislation, of which he is the Chairman. Some days later when, it is said, a majority of the quorum present, but not a majority of the full committee, happened to be friendly to the proposed legislation, the Chairman put the matter to a vote and received a favorable verdict. The measure was reported favorably to the House. That was Friday, July 6. Four days later, much to the Congressman's chagrin, a "minority" report was filed calling the Committee's action "premature" and warning the House against hasty action, and the "minority" report was signed by a majority of the full committee! Just where this leaves the ill-advised bill no one seems to know. It is most confusing, indeed. But the Hon. John E. Rankin, master of the parliamentary ropes, will hear about that "minority" report for many a day to come.

Farm Prosperity. The Bureau of Agricultural Economics reports that on June 1st monthly farm wages reached an all-time high. The average for the country is now \$81 with board and \$93 without board, almost twice that of 1942. With a record wheat crop of 1,085,000,000 bushels and an increased wartime crop program, American agriculture is at present absorbing much of the surplus manpower released by cut-backs in defense industry and by returning veterans. Urgent demands are now heard for an additional 1,000,000 workers to gather in the harvests. With due allowance for the drainage on the regular agricultural force made by the draft and defense industries, all indications point to the fact that American farmers are having their share of national prosperity. But it is well to recall that not many months

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after the close of World War I the farmer's joy was turned to tears as his prosperity vanished in the midst of foreclosures, dust storms, floods and a marked decline in demand for agricultural products. Unless there is to be a recurrence of this tragedy for the nation's independent farmers, with consequent absorption of thousands of family-sized farms by big business, this farm prosperity must be maintained in the postwar years. The disasters of the 'twenties warn us how this can be done: control of land speculation, a drive for clearance of farm debt, flood control and widespread education in soil conservation and use, improvement of distribution methods that will guarantee fair prices to the farmer. But most important will be a continued demand for agricultural products. While such a demand helps make farming a desirable way of life, it will also be an index of the prosperity and health of the nation as a whole.

Logic in Reverse. Accuracy and logic have never been strong points in the "Progressive" creed of education. This fact was quite widely discussed in the public press at the beginning of the war. At any rate, not long afterwards the Progressive Education Association became the American Education Fellowship. But as Horace said in the good old days, you can't put off your character that easily. Logic and accuracy still are not long suits of the Progressives, as is witnessed by a recent declaration of proposals which they endorse and will support: "1) Federal aid to public education as expressed in the Hill-Thomas-Ramspeck Bill; 2) Education of all our youth to the extent of their capacities and needs at public expense." If you know that the Hill-Thomas-Ramspeck Bill calls for Federal aid to public schools exclusively, you will ask whether No. 1 doesn't contradict No. 2 and *vice versa*. The answer is Yes in any but a Progressive book of logic. If *all* our youth should be educated to the extent of their capacities and needs *at public expense* (a proposition which the late President Roosevelt supported with all his heart), then it seems that you must either strike out the Hill-Thomas-Ramspeck Bill and substitute for it the Mead-Aiken Bill (S. 717) or harbor the horrible thought that the American Education Fellowship believes "our youth" are decidedly *not* those few million hold-out Catholic children in Catholic schools. Having reread the Declaration of Independence again recently, we just cannot bring ourselves to fasten this latter piece of un-American impudence upon the Progressives. So we turn in relief to the alternative that they are just "plain illogical."

On Dragging Things in by the Horns. As a subject incessantly introduced without visible justification, the issue of Franco Spain is second only to the cry once raised for the "second front." The Spanish problem pops up in the most unexpected situations. The frequency with which this issue is raised, far beyond what is justified by normal public interest, is proof enough that a lively little group which has much to gain is on the job. When the fifty nations at San Francisco indulged in a round robin of denunciation of the Franco regime, a new triumph was registered by those whose adroitness enables them to employ any occasion to further their own political ends. Despite the fact that the policy towards the admission of new members of the United Nations Organization is a matter for the future Assembly and Security Council, not of the delegates assembled to draw up a charter for the Organization, this episode was permitted to go on and the fifty nations stamped into a display of emotion out of harmony with the attitude shown up to then by the delegates. Significant is the fact that the resolution against Franco Spain was not raised in the closed

Committee meetings where it should have been raised if the issue had any bona fide connection with the drawing up of the Charter, for which alone the fifty nations had gathered. Accustomed to such irrelevancies, we were not surprised to learn that among educational films recently presented to an Army post somewhere in the United States, sandwiched in between *Take a Letter, Please*, and *Maintenance of Office Machines*, was *Inside Fascist Spain*.

Pax Romana Reborn. The first regional congress of Pax Romana, international Catholic student organization, is scheduled to be held in London, August 25-30 of this year. A special invitation has been extended to the Abbé Gremaud, ecclesiastical assistant and general secretary for the organization, by the Most Rev. Bernard Griffin, Archbishop of Westminster. News of this reappearance of Pax Romana arouses special interest and sympathy in those who attended the sessions at the close of August and beginning of September in 1939 at Fordham University, in New York City, which were rudely shaken by the outbreak of the European war. Some will recall that vastly touching gesture when, at the news of Germany's invasion of Poland, the German and the Polish student representatives made their way to the University Chapel and there silently, before the Blessed Sacrament, implored the aid of the Prince of Peace for the peace of Europe and the world. How many of those young men and women who thronged the ceremonies on the sunlit terrace in front of Keating Hall are now gone—dead in war, or in prison camps or even in torture and martyrdom for their Faith? And what an undertone of grim experience sets the key for the agenda of this coming, unpretentious meeting of this day's and those days' youth. First on the program will be the renewal of contacts between Catholic graduates and students of different nations, followed by plans for the first postwar International Congress, to be held, if possible, in 1946. Reconstruction, student relief, closer cultural ties and a possible Institute of International Relations are some of the other matters to be considered. Meetings will be open. Here is one pillar that can be sunk deep and solid for a just and lasting peace.

Death of Cardinal Bertram. News has just reached the United States of the death in Prague, at the age of 86, of Adolf Cardinal Bertram, formerly Archbishop of Breslau and Dean of the German Hierarchy. The Cardinal's uncompromising arraignment of the Nazi regime was not delivered in books or from the public platform in comfortable, far-off America. Again and again, at the height of Nazi power, the Cardinal condemned pagan Nazism in public pastorals that were read in all the churches of West and Central Germany. From God and the Church he so heroically defended, Cardinal Bertram will receive the only glory he ever coveted. It is a glory that the dying Cardinal might have summed up in the words of another great prelate whom he strikingly resembles: "I have loved justice and hated iniquity; therefore I die in exile."

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THE NATION AT WAR

JAPAN has been subjected to a campaign of intensive bombing for some time. Since the first of June these bombings have been greatly increased, and have occurred almost daily.

Speeches made by our leading air generals have indicated a hope that the bombing would so destroy Japan that unconditional surrender might be expected within ninety days, or about the beginning of September. Other military men—not in the air corps—have thought that the leading men of Japan were “realists,” who, as soon as they became convinced by demonstration that complete destruction was inevitable, would surrender to save what they could. Propaganda—in the form of leaflets dropped from the air, and by radio (all, of course, in Japanese)—promises safety to the Japanese people if they will give up the fight and surrender unconditionally.

Not all military men believe that the Air Corps alone can force Japan to yield. Some leading generals think that an invasion, followed by a hard war, will be necessary. However, since it will take time to move the needed invasion troops from Europe to the Far East, the bombing campaign is under way.

If this policy works, no invasion will be necessary. In the meantime all preparations are being made to go ahead with the invasion if the bombing campaign does not compel the Japanese to stop resistance.

Information from Japan as to just what the bombing has accomplished is limited to Japanese broadcasts and to not very recent reports from returning missionaries. The broadcasts state that up to the beginning of July, four and a half millions of men, women and children had been killed or made homeless. Photographs taken by our planes indicate that this is probably not an overstatement. Most of the large cities are shown as practically completely burnt out. The Air Force is now working on the medium-sized towns of Japan.

The Japanese say that the loss of their homes will not force a surrender. They are adopting a cave system of dwellings which cannot easily be attacked by planes. This is their answer to the overwhelming air superiority of the United States.

COL. CONRAD H. LANZA

WASHINGTON FRONT

CONSIDERABLE SURPRISE was expressed in Washington at the smallness of the delegation President Truman took with him to the Big Three meeting in Germany. And it is true that even with General Eisenhower (no mean diplomat himself) and his assistant, Ambassador Robert Murphy, the Presidential team of the new Secretary of State and two State Department experts was small enough.

Washington's surprise, however, might well have been diverted from the size of the delegation (there is no especial virtue in numbers) to the revelation that, as always in the past, the President was going to “be his own Secretary of State.” This was a disappointment to those fond souls who like to envisage the Government as composed of several separate compartments, each semi-autonomous in itself. It is hard for these folk to get it into their heads that in the United States the Executive is a one-man affair, and that this is most true of foreign affairs.

After all, it is Mr. Truman who will have to make the decisions at Potsdam, and, of course, the Constitution gives him the sole right to conduct the negotiations leading up to the decisions. However, the Senate, always jealous of its prerogatives, may make some trouble for him. Are we still at war in Europe? If so, the power of decision exercised by Roosevelt remains unimpaired.

This situation highlights the strange and anomalous position of the world in this half-state between war and peace. It also strengthens the contention of those who have held that a real peace conference is not contemplated. It may well be that Mr. Truman will not have a peace treaty to present to the Senate, re-making the world, but only a series of partial treaties covering those matters that specifically concern the United States. For the rest, Mr. Truman may merely give his personal consent to agreements, as no doubt Roosevelt intended to do.

Meanwhile, the Senate goes its leisurely way in considering the San Francisco Charter. Administration leaders do not want a long-drawn-out debate, but they will be as jealous as other Senators to preserve their traditional right to talk as long as they want. It was naive to imagine the Charter would have a quick passage, even before the Big Three meeting. The Senate is not that way.

WILFRID PARSONS

UNDERSCORINGS

FREEDOM FROM FEAR was stressed by Pope Pius XII in an audience granted to a group of United States Congressmen on July 5. Speaking of the dismay with which the peoples of ravaged Europe contemplate the “arduous,” “frightening,” “at times terrifying” task of reconstruction, he said: “And yet people must be saved from precisely this fear or terror, which leads so easily to their grasping at any specious or flattering solution to their problems that may be offered by unscrupulous or selfish leaders.”

► Delegations from many countries, including large numbers from the United States, Switzerland, Belgium, France and Spain, are to attend the international Cardinal Newman centenary conference at Beaumont College, Windsor, England, from August 18 to 25. A feature of the conference will be an exhibition of Catholic publishing during the last century illustrating the Catholic literary revival.

► “*Vae Victis* (woe to the conquered) is the quintessence of the pagan spirit in which Christ has no part,” Archbishop Cushing of Boston declared in an Independence Day

address in that city. Prescribing “triumph over hate” as an indispensable prerequisite for lasting peace, he added that a just international order depends “not on politics alone, nor on economics alone, nor on education alone, but on the inspiration of all these things by the spirit of Christ.”

► After a lapse of five years due to the war and German occupation, the *Semaines Sociales* of France will resume activity by holding a week of social studies at Toulouse, July 30 to August 4. The Rt. Rev. Msgr. Bruno de Solages, President of *Semaines Sociales*, has just recently been released from Dachau concentration camp.

► Rebuking critics eager to point out deficiencies in the United Nations Charter, Archbishop Stritch of Chicago reminded them that it is the only promise the world has that international anarchy will not return. In place of criticism he recommended that “we should pray that God give us light and strength to maintain peace, to cooperate with nations everywhere . . . and to work for the hopes and rights of men all over the world.”

LOUIS E. SULLIVAN

CHRISTIAN ENGINEERING

ROBERT W. JOHNSON

THE MISSING LINK in the modern industrial scene is the human link. Our engineering procedures must be expressed through living persons, and in this field lie the gold mines of the present.

Twenty-five or thirty years ago we in America developed the science of industrial engineering. The first pioneers were known as efficiency men, a term which later fell into disrepute. Despite the ridicule and the fact that these efficiency men were the butt of many jokes, this baby science developed into the more dignified philosophy of industrial engineering. Now we have specialists in many segments of the field—in Motion Study, Work Simplification, Rate Setting, Time Study, Methods Engineering, Planning Departments, and Cost Departments. These men have performed great service, but men in high places have a tendency to lose the human touch. There remains a blank sector in scientific management—and that sector is the job of Human Engineering.

Our universities and technical schools have done much. There is no doubt that a graduate of today has a far better understanding of the problems he will face in commerce and industry than did the graduate of twenty-five years ago. Let's see what happens in many cases.

THE CASE OF JOHNNY

Young Johnny was a reasonably bright scholar in his high-school days and well liked by his friends and the people of his neighborhood. He attended Sunday School regularly and sang in the church choir. His pals were the grocer's delivery boy, a member of the hook-and-ladder company from the firehouse on the corner, and an Italian boy whose parents were in the retail fruit business downtown. Johnny had no trouble getting along with his neighbors and their children.

His parents sent him to a technological college. During four years he reaped the benefit of all the technological experience of the men who had explored the subject for a quarter-century. He learned a great deal—much that his parents didn't know and more than many a foreman or factory superintendent knew. He had a sound, clear understanding of the engineering approach, so essential to modern production and so vital to the world if it is to increase the standard of living of its peoples.

After graduation, young Johnny returned home for a while before seeking a job. But something had happened to him. He no longer got on with his neighbors. He was still the same young man in name and in appearance, but he had lost the innate sense of human engineering that he had learned in his church and at school. He did not get along with people. He had forgotten how. He had forgotten the grocery boy who, in turn, had forgotten him. He paid a visit to the firehouse. His friends there were glad to see him the first ten minutes, but he seemed removed from them and they sensed it. Perhaps this was neglect. Perhaps it was just an omission. Perhaps this quality had been trained out of him. Perhaps all this was no one's fault. Probably he could not have foreseen the results, but now we *can* understand them because we *do* see them.

This missing link was not obvious to the young man nor to his first employer because he joined the ranks of other engineers, nearly all of whom had a blank sector in the department of human engineering. But, as the years rolled by, it was obvious that something was wrong. The Engineering

Department blamed the workers and the foremen. Finally the management concluded there was only one solution—to get new foremen and perhaps new workmen.

Months of dislocation followed, but the change was finally consummated. Aptitude tests, psychological analyses, dexterity examinations and other special tests were instituted, and many of them were good. But the new foremen and the new working force soon fell into the same mental groove. The cause was obscure.

About that time the Government took a hand and, through the establishment of various State and Federal boards, the period of bureaucratic experimentation came about. These boards fared little better. The so-called "cooling off" period stretched out into interminable delay, vexing red tape, impersonal rulings, centralized decisions, without regard to local circumstances. It then became apparent that the greatest engineering and technical skills are worth little unless one can get men and women to carry out the decisions of those skills.

All this points to the need for better management—management not only skilled in the technique but trained in the fundamentals of human relations.

In thinking of these questions, our minds usually turn to large enterprise, because through the nature of things we have given prominence to the troubles of large industry. The fact of American employment, however, is that great numbers of our people are employed by small-business operators—small factories, small commercial houses, stores, service stations and professional offices. And when we face the facts of the employer-employee relationship, we are forced to acknowledge that this is a personal equation and that the day-to-day designs are made by millions of employers—not a few thousands—and that the whole question of employment, working conditions, job opportunities, fair pay, just and decent management and the dignity of the working man's position depends largely on the state of mind of the employer.

AN OLD PROBLEM IN NEW TERMS

If the principles of Christianity are followed, employers will avoid the pitfalls. We have been looking for lost formulas, and during all that time the Sermon on the Mount has been directly under our eyes. Employer-employee relations and the problems growing out of them are not new. They have existed throughout history in any and all forms of government and in any and all times.

Unions in one form or another are as old as craft guilds. Our problems are magnified, perhaps, because of the size of some of our operations, but they are not changed. The machine has fooled us. We are assuming, because of the presence of this physical thing, that is apt to make noise and throw oil, that some fundamental change has taken place in the management process. We have had production lines for centuries. The old corn-husking bee was a production line in agriculture in its day.

We have labored under the illusion that the science of industrial engineering has in some mysterious way eliminated the factor of human engineering. And when some of us discover this, we are prone to seek a new solution through clinics, through X-ray, or a new kind of radar that will look into a man's mind and give us the answers, all spelled out on a chart or a piece of ticker tape.

Men and women simply do not fall into frozen patterns. It has been tried a million times, and in every case sooner or later the individual talents, the likes and the dislikes of the single human being express themselves and burst from bondage. And that bondage may be any set of circumstances that inhibits self-expression within the laws of God.

There is, of course, no complete solution. But we have at hand proven tools that, by the record, will do more than all others. We have the formula. It is not hidden; it is merely forgotten. It has been temporarily dismissed by default.

Could it be that a school for employers, large and small, might be undertaken by the Church? On this score, the late Pius XI, said:

We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will ever be found without the assistance of Religion and the Church. It is We who are the chief guardian of religion, and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us. Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of employers of labor, of the wealthy, and of the working population themselves for whom We plead. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church.

I do not mean a technological course in the science of employment, but a course in human engineering based on the proven formula of the Church, the simple procedure of applying Christian Ethics to employe relations. This must be a personal affair and cannot be reduced to a questionnaire or a filing system. We must re-create a state of mind. Somewhere along the course of modern business, that state of mind was lost, and there is no point now in searching for those at fault.

Most of us have at least come to see that unemployment and unsatisfactory working conditions are at the bottom of revolution and war. Most of us now understand that a government can do little more than to encourage the individual towards a state of greater enlightenment. Better rules, better laws may be helpful and in some cases necessary, but better employment policies must grow from the heart.

Strangely, we have subconsciously come to feel that our conduct with our neighbors is one thing and our conduct with our employes another. The truth is that today's society is a society of partnership, and unless we wish to be hermits (and there isn't much space left for that sort of thing), we must live through and with our neighbors and employes.

Has the Church interpreted its creed to modern industry? On the high-ranking level, the answer is yes. But has it done so in each individual parish and community? I do not mean that the mere reading of *Rerum Novarum*, the Encyclical of Leo XIII, to the congregation is sufficient, but has this been developed and applied and implemented on the local front?

MAGNA CARTA FOR EMPLOYERS

I cannot define a course in Christian Ethics for employers. I must leave this to those better fitted for the job. I can but recommend that such a procedure be brought home to each local parish.

In *Rerum Novarum*, May 15, 1891, Leo XIII said:

If Society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to call it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence to fall away from its primal constitution implies disease: to go back to it, recovery.

This gives us a Magna Carta, a constitution, a set of rules

for the employers of the world. From this document, we can develop the science of Christian Engineering, develop it on the local front, through the individual parish. We businessmen of America should insist on being given a complete explanation of the Papal Encyclicals. These great documents have been available to us for many years, but how many even know of their existence or have a full understanding of their significance?

We are now, at this moment, in an era in which we must prove to ourselves and to the world that a free society can employ its people in security and happiness, for without this we shall fail and all that we have, including our freedom, will be lost. Our business policies from here on must be based on a sound, ethical philosophy. For, after all, the will to do right is what one learns from one's basic training in Christian ethics.

What are the fundamentals of good business ethics? Are they a question of going into seclusion for five years and attempting to read the thousands of books that have been written on the subject of industrial management and labor relations? Can the matter be solved by studying all the State and Federal laws that have been passed in the last fifty years, in this and other Western countries, aimed to correct, by government edict, the many social perplexities that have been discussed by parliaments everywhere? No doubt such a schooling would be valuable and perhaps restful, but it would hardly be fruitful. The end result would be the need for a visit to the oculist. Certain rules of the road were created for society the year we were given the Ten Commandments, but little of importance has been added since. Common sense, common honesty, common decency, and the fundamentals cover the waterfront.

By the Grace of God and the blood of our sons, we have been given another chance. There are difficulties. There is lethargy. There are those who believe that it cannot be done. There are those who oppose any effort. But we cannot fail. The time is now.

BORNEO BACKGROUND

COL. CONRAD H. LANZA

BORNEO is the third largest island in the world, surpassed only by Australia and New Guinea. It lies astride the Equator, along which it is nearly 600 miles wide, while its greatest length from southwest to northeast is around 830 miles. Geographically Borneo belongs to Asia. Its vegetation and fauna are similar, although not identical, with those of southeast Asia.

In general, Borneo has low, flat and swampy coasts, lined by a primeval forest which fills all of the interior. The latter is high with mountains running in all directions. With few exceptions access to the interior is by river transportation because of the few roads.

The native population is Malay, of two classes. There has never been a census in Borneo, but the total population is estimated as somewhat over 3,000,000. As the area of the island is close to 300,000 square miles, this gives a low population density.

The Malays along the coast are converts to the Mohammedan religion, and are partly ruled by native Sultans. These Malays are not fanatical, and do not give too much attention to religious rites. The Malays in the interior are pagans, ruled by local chieftains, each having but limited jurisdiction. These pagans, some of whom are addicted to quite unseemly rites, are liable to be fanatical.

DUTCH BORNEO

Prior to the current war about two-thirds of Borneo was under Dutch control. One-third, which included the northwest side and the north tip, was British-ruled. The Dutch area was divided into two Provinces. The West Province had its capital at Pontianak, while the South and East Provinces had their capital at Bandjermasin. Both capitals are on the south coast, but by air line are 450 miles apart. As there has been no road between the two places, it has been necessary to travel by sea, by which the distance is about 600 miles.

Dutch control has been limited to the coast, and then only to separated and isolated locations. In between, and in the vast interior, jurisdiction has been mostly nominal, exercised by occasional military expeditions against the pagan Dyaks. The main object of these expeditions has been to suppress head-hunting. Dyak villages are habitually at war with adjacent villages. The object of their wars is always the same—to get human heads, which are requirements for nearly all of their pagan ceremonies. The Dutch military forces, when they seized a village, removed all the dried-out human heads found in the local center of worship or destroyed them. It was believed this would break up the highly undesirable practice of using heads for religious rites. The result was just the contrary. Tribal wars were intensified to secure a new supply of human heads to replace those taken by the Dutch. Latest attempts have sought to induce the Dyaks to substitute monkey heads for human. The new policy has not been tried long enough to determine the results.

No serious effort has been made to convert the Dyaks to Christianity, as most Dutch officials have apparently felt that Malays might be converted to Mohamedanism, but could not be induced to become Christians. This opinion does not check with the Spanish conversion of the Filipinos, who are Malays closely resembling those in the Dutch Indies. There is room for missionary efforts on Borneo.

Dyaks are influenced to an extraordinary extent by omens—such as a cry from a bird, or a snake crossing a path. Since such incidents occur with great frequency, Dyaks constantly abandon whatever they are about to undertake and their labor is consequently very unreliable. As they are usually lazy and are addicted to strong liquor which makes them very savage, they are a difficult race to handle. Their country is rarely visited.

The interior of Borneo is one vast jungle, some of it mountainous and some rolling country. Most of the jungle is not impenetrable, but the trees meet overhead and exclude sunlight, making it necessary to travel with a compass, as all sense of direction is soon lost.

The natives raise food for themselves adjacent to their settlements—rice, bananas, sweet potatoes and other tropical crops. The land is never fertilized; when exhausted it is allowed to grow back into jungle, and new clearings and plantings are made. There is no surplus food. An invasion force must bring with it all food it will need. Knowing this, it is a question how Japanese troops can subsist after their communications with Japan are cut. It is possible that in their three years of occupation they have planted new areas in the interior which will produce the food needed.

Travel in Dutch Borneo is mainly by water. There are limited systems of roads out of Pontianak, Bandjermasin and Balikpapan, but they have no connection with each other. There are quite a few rivers, which are navigable for motor launches and afford an opportunity to reach the interior. Practically all native villages are on these rivers. It is often easier to follow a river down to its mouth, go by sea to the next river, and then proceed up that, than go overland.

Borneo is a hard country for the white man to live in.

Mosquitoes abound and spread malaria of a virulent type. The waters are infested with dysentery microbes of various kinds. The natives have many other diseases, particularly of the skins and eyes, but these are largely due to unsanitary habits, and can be avoided by white men.

BRITISH BORNEO

British Borneo is divided into three sections. The largest is Sarawak, whose capital is Kuching. This state used to be part of the old Sultanate of Brunei, whose ruler for monetary and other considerations gradually ceded what is now Sarawak to the British Sir Charles J. Brooke. His family descendant is the Rajah who, until the Japanese invasion, was an absolute ruler except that foreign relations were handled by Great Britain. This is the only case where a native Malay state has been ruled by a white man.

Brunei lies next to the north end of the island, and is a separate Sultanate under a native Sultan, a Mohammedan, who claims ecclesiastical jurisdiction over the Sulu Islands which form the southern part of the Philippines. The Sulu Sultan has been accustomed to make *ad limina* visits at periodic intervals to Brunei, thereby acknowledging its spiritual authority. The actual rule of Brunei, other than religious, has been exercised by a British Resident, but in matters relating mainly to the natives the Sultan has been regularly consulted.

The third British section is North Borneo, which occupies the north tip of the island and belonged to the British North Borneo Company, a commercial concern interested in the area for what it will produce. This was the last remaining instance of a private organization exercising legal jurisdiction within the British Empire. North Borneo is the most advanced part of the island. It has some roads and a railroad, the only one in Borneo.

ECONOMIC VALUE

Economically Borneo is supposed to be exceedingly valuable, but so far little has been developed. The main wealth to date has been in oil.

The best oil field is in the hills back of Balikpapan, one of the few places which has a good port. The wells are 40 miles or so back; a pipe line and a fleet of tank-launches bring the oil to the refinery. The oil is found at two levels. The upper, 600 feet down, is of the asphaltic type; the lower level, 1,200 feet down, is suitable for fuel oil and gasoline. Although this oil is improved by refining, in case of need it can be used as is for fuel purposes. On July 1, an Allied expeditionary force was landed near Balikpapan with a view to capturing this location.

A smaller oil field at Tarakan, a small island, like Balikpapan is on the east coast, but 350 miles farther north. There the Allies landed on May 1. The Japanese were not entirely overcome until the end of June.

A third oil field is in and around British Brunei, but is not as important as the other two, as there is less oil and some is at great depth. The Japanese made no resistance in Brunei; what force they had disappeared into the interior when Allied troops landed on June 10. The wells had been destroyed, but can be reconditioned.

Other resources of Borneo are limited. Coal is obtainable in Brunei; better coal is found on Laoet Island off the southeast corner. There the Dutch had modern facilities for mining and shipping coal by water. This is still in Japanese hands, and may remain so as coal is no longer a main requirement for warfare.

Rubber plantations are located in British Borneo, and all the rubber they can produce can be utilized. Whether the

Japs, who withdraw into the interior, can prevent its cultivation through guerrilla warfare remains to be seen.

The finest harbor in Borneo—or anywhere near it—is at Sandakan in the north section, and it is one of the finest in the world. At the present stage of the war its use is not necessary to the Allies. It should, however, be kept in mind, as future developments may make it a critical area.

There has been no land connection, and very little other connection in the past, between British and Dutch Borneo. The two parts of the island are separated by wild mountains, from 5,000 to 8,000 feet high, which extend into North Borneo where they culminate in Kinabulu Peak, 13,455 feet high. This is the only place in Borneo where at rare intervals there may be a little frost at night.

Other major commercial ports in Borneo have been the two Dutch capitals—Pontianak and Bandjermasin; both situated some miles up-river from the sea. Each is at, or near, the mouth of a river which brings trade from the interior. Neither port is, from a military point of view, of much importance. The capital of Sarawak, Rajah Brooke's former headquarters, resembles these Dutch ports in that it lies up a river and is valuable only for local trade.

Military operations in Borneo are likely to be limited to the few places which have an interest from a military point of view. Just now, the Allies greatly need oil for their war on Japan. Borneo is the nearest source. Luckily for the thousands of Allied ships which burn oil, that from Borneo can be used without refining. The rubber from North Borneo can be used too if it can be brought out. This is a side line, however, by no means of the value of Borneo oil.

COOPERATIVES JOIN FORCES WITH THE UNIONS

MARY G. DOOLING

WHEN England was building her industrial empire in the early period of the nineteenth century, the lot of the laborer was not an enviable one. Men and women, even children, slaved at looms or with coal-picks twelve to fourteen hours a day, six days a week, for five shillings.

In 1843, a strong-voiced, fearless individual, Charles Howarth by name, sat Sunday after Sunday in the Temperance or Chartist Reading Room, discussing the sad conditions with his fellow workers. Trade was good that year, and the factory owners were prospering. Howarth, with a number of kindred spirits, resolved to ask the management for higher wages. They asked; they were refused. They called a strike; the strike was broken and many of the strikers black-listed. Nothing daunted, still under Howarth's direction, they decided that since they could not improve one side of their pay-envelope by higher wages, perhaps they could better the other side by lowering the cost of living. From their discussions evolved the Rochdale cooperative principles whose centenary was celebrated December 21.

It is no accident that cooperatives and labor unions rose at approximately the same time and together made their biggest gains during times of economic crisis. The two organizations are complementary, the cooperative protecting the wage by savings, while the labor union increases its size.

It has been said that that "we are consumers by nature, and producers by necessity." What has the Cooperative Movement to offer the union laborer as a consumer? In what relation does the cooperative stand to the union man as a producer? These are the two questions that interest us here.

Everyone is a consumer. How to obtain at least the essentials of living at fair prices is our daily problem. While producing and manufacturing cooperatives, as they grow, tend to limit the field among themselves, consumer cooperatives in a nation where one-third of the people are undernourished, tend to expand. As laborers, men belong to different unions because of varying interests; but as consumers they have practically the same necessities and the same objectives.

There was a time—not too long ago, and not without traces still—when the company store was in vogue. Hand in hand with the laborer's fight to improve his wages and obtain better working conditions went his battle to free himself from the clutches of the company store, which allowed him to charge his purchases during the month, only to find at the end of this period that he was so deeply in debt his full wage was insufficient to square his account. Trading with an independent merchant proved less exhaustive to his pocket-book. But this is only a half-measure, as is being proved by the rapid and widespread growth of consumer cooperatives among labor unions.

LABOR AND FARM CO-OP VENTURES

The Cooperative Trading Company, Waukegan, Illinois, is an example. Beginning with a protest over a two-cent raise in the price of bottled milk, a cooperative store was formed. Today, with a large following of CIO and AFL union members in various trades—steel-workers, builders, printers, etc.—the cooperative operates six modern food stores, doing an annual business of well over a million dollars. The managers realize that they have only begun and are planning to open a complete shopping center as well.

The Studebaker UAW-CIO Local 5, in South Bend, Indiana, is unique in that in their Union Hall there is contained both their credit union and their consumer's food store, one of South Bend's cleanest and most modern. What has happened in Waukegan and South Bend has been more than duplicated in Dillonvale, Ohio; Racine, Wis.; Maynard, Mass., and other places.

Farm groups, too, as consumers, are organizing their own cooperative stores. At the beginning of this year, fifty leaders of farm and organized labor of Vermont met for their fifth annual Farm-Labor Conference. Much of the farmer's economic strength lies in the fact that he has joined cooperative groups. Each of the three large farm groups in the United States has cooperative features. This is especially true of the Farmer's Union.

It but remains for the cooperative farmers to join forces actively with the labor unions on a much larger scale. August Gold, co-op editor of the *Call* is quoted as saying: "If the co-ops are to spread, they must seek a sturdier base than they now have. They must encompass the largest group of collectively organized people in the country, the 10,000,000 members of the labor unions. The union of organized labor and organized farmers must be ahead for the co-ops; otherwise nothing will be ahead for them."

When the present war started, flourishing cooperatives began to look at their accounts, realizing that the time was fraught with danger. Expansion seemed out of the question; survival was the problem. But the opposite has proved to be the case. In spite of rationing and shortages, farmer's purchasing co-ops alone showed a 66 per cent gain during the past three wartime years. It is estimated that some 1,270,000 members belong to cooperatives, and that over 2,500,000 families trade with them. Cooperatives have reached a new high of a billion dollars in goods and services yearly.

The membership of cooperatives, when compared to that of more than 10 million for labor unions, is small, but the

urban membership is growing rapidly. In a three-month period this summer, twenty-three new cooperative stores, situated in the industrial East, opened for trade. Both major labor organizations, the AFL and the CIO, have passed resolutions approving the consumer-cooperative technique. The AFL is distributing educational material about cooperatives among its members; the CIO has established a Consumers Division to promote consumer cooperation.

Today's cooperative business is a far cry from that day when cooperatively minded people organized buying clubs to gain the discount offered for mass buying. Step by step, cooperative stores have gone—often because they were forced to—from mere retail trade to the primary source of their goods and, when necessary, have entered the field of production. Oil-wells, refineries, canning plants, dehydrating plants, feed-mills, fertilizer plants, lumber mills, and farm-machinery factories, one by one have come under the supervision and ownership of cooperative wholesale associations, until now they own 112 such producing stations in the United States and Canada.

Large numbers of men are employed to run these manufacturing plants. The employees of cooperatives, whether in factories or in stores, have always received good wages and enjoyed suitable working conditions. Says Mr. James Myers, industrial secretary of the Federal Council of Churches of America: "In every country where labor unionists have put their shoulders to the wheel and have helped to build consumers' cooperation, the employees of cooperatives enjoy better wages and working conditions than they do in general private industry." As far as is known, there has never been a strike called in a cooperative plant.

While the majority of consumer cooperatives deal with foodstuffs as most necessary items, there are hundreds of other consumer needs, varying according to vocational groups. Miners, for example, are interested in explosives and mining equipment; fishermen need nets and tackle. Side by side with the farmers' producer cooperative is often found their consumer's division, where farm machinery, gasoline and tires and assorted hardware and fence materials can be purchased. Students in colleges run their own cooperative bookstores, boarding- and rooming-houses. Space forbids an account of the many service cooperatives: cooperative credit unions, rural-electrification co-ops, telephone co-ops, medical co-ops and housing associations. Up and down the country, wherever there is a special consumer need, it has been found that a cooperative could fill that need at a saving whenever the people took the time and effort to organize.

In many cases, cooperatives are holding down the cost of living by their strict adherence to OPA price regulations and by their manufacture of co-op grade-labeled foodstuffs. "There would be no need for price ceilings," an informed Congressman has said, "if 25 per cent of American consumers were organized in consumer cooperatives."

Some such economic system, in which the workers are enabled to share the responsibility and fruits of ownership, has been the constant plea of the recent Popes. Much of the present-day economic confusion and social disorganization comes from a lack of adequate education in economic matters. An educational program in cooperation, such as is furnished any man joining a cooperative, would do much to correct the existing muddled thinking and outlook of consumers. Archbishop Mooney, speaking of the spiritual gains involved in consumer cooperation, has said that cooperation "marks a significant step towards the restoration to the human person of the dignity given it by God, for which Pope Pius XII pleads so eloquently in his Christmas Message of 1942."

GEORGE TWEED AND GUAM'S PRIESTS

HUGH F. COSTIGAN

WHEN A MAN accuses one priest of heedlessly revealing a grave confidence, another of violating the seal of Confession, and is then proved wrong, it is time to write an article.

The story of Warrant Officer George Ray Tweed, USN., rescued after thirty-one months on Jap-held Guam, captivated the American imagination. He had hidden from the Japs, frequently shifting his hiding place, existing often on herbs, refusing to surrender—a symbol of American independence and resourcefulness, until the Navy rescued him and sent him home to a hero's welcome.

To some of us, another story gradually trickled through from Chamorro friends, the story of arrests, tortures, deaths, suffered by those who shielded or aided Tweed; we began to wonder if the people of Guam, like the people of Malta, did not deserve the Legion of Merit as much as Tweed.

Riding the crest of popularity, Mr. Tweed, through Blake Clark's gifted pen, told his story in a book, *Robinson Crusoe*, USN; but even he seems to have sensed this growing wonderment. The book is a defense. Mr. Tweed harps continually on Chamorro gossiping and attributes practically all their suffering to their inability to conceal whatever information they had of his hiding places and his movements.

However, twenty-one pages of affidavits from Guam, sworn to before, and notarized by, Lieut. Commander James T. Barton, USNR, some by people who suffered grievously to shield Tweed, some by people whom Tweed admits were unbelievably loyal to him, throw serious doubt on his thesis. These affidavits are now on file in AMERICA's office; they lead one to question the gratitude of the man to his benefactors, to marvel at the thoughtless condemnations of individuals, to doubt the reliability of much of the book. There is not time here to consider Mr. Tweed's cavalier treatment of Mrs. Agueda Johnston, whose story has been told in AMERICA ("*Little*" *Collaborators*, March 17, 1945), and others who endured torture rather than reveal his whereabouts. Two passages in the book do call for absolute denial.

The first accusation, on pages 129-133, relates that Tweed, seeking a new hiding place, came one night to Father Oscar L. Calvo for help. In Guam, Father Calvo is known as Father Oscar, which Mr. Tweed could only interpret as Father "Scott," and such he calls him. Three and a half years later Tweed's amazing memory recalls this verbatim conversation with Fr. Calvo:

"A man I can trust has offered to take me in, but I don't know where he lives," I explained. "Will you help me?"

"Before I tell you his name I want you to promise that you will not mention it to a soul."

"I give you my word the name will never cross my lips," the Father promised solemnly, crossing himself.

"He is Tommy Tanaka."

"I know him well, I will see him after Mass Sunday at San Antonio Church," he answered me. "I will tell him you are waiting for him."

"Please be very careful that no one finds out," I reminded him.

"Trust me. My lips are sealed."

Thereupon, Father Calvo told Tweed that he was hiding a Chamorro, José Hernandez, from the Japs, and that he would conceal Tweed with José till Tommy Tanaka could be approached. Father Scott went to see José, returned shortly;

took Tweed there and left the two alone. Immediately Hernandez said:

"So you're going to Tommy Tanaka's place?" . . .
"Father Scott just told me."

I felt as if I had been kicked in the stomach. "If you can't trust a priest, who on earth can you trust?" I asked myself bitterly. I'd heard of priests who had gone to their deaths rather than reveal a secret, and here I had to pick one who gave me away to the very first person he talked to.

Thus far, Mr. Tweed's first accusation. In a four-page affidavit of denial, Fr. Calvo points out serious errors in Tweed's story, ridicules the idea of his blessing himself, flatly denies the main charge, stating:

I left Tweed where I found him to look for my native fugitive to ask him if his hideout was well secured and to share the place with the American Tweed. *I did not mention at all the name Tanaka to him, nor to anybody else.*

José Hernandez, the Chamorro fugitive, solemnly swears:

Father Calvo ascertained from me again if the place was safe enough to hide the American Tweed also. I replied that if the American would be quiet and not wander around he would be well secured.

The Father did not mention any other name to me that Saturday night. . . . I deny that we [Tweed and José Hernandez] carried on any conversation that night concerning Tommy Tanaka and that I opened the conversation. . . .

Rather than Father Calvo telling José Hernandez of Tweed's intention of going to Tanaka's, it was Tweed himself who told this. Hernandez' affidavit continues:

The day before Father came to talk with Tweed for the last time, Tweed asked me if I knew Tanaka. I answered in the affirmative. . . . Then he requested me to map out the way leading to Tanaka's ranch.

To further show how carelessly Tweed guarded his own hideout, the affidavit of Eduardo T. Calvo, on whose land the hideout lay, may be mentioned: Eduardo testifies:

My knowledge that Tweed was taking refuge in my premises was reported to me by my brother-in-law, James McDonald, who had obtained the information from my farm caretaker who saw Tweed walking toward my chicken farm coop where Hernandez was sleeping at night time.

So much for Tweed's first accusation. The second, more serious, of a violation of the Seal of Confession, appears on page 259 and reads:

Flores had learned from his brother, Joaquin, that I had gone to Pangelin's place. Months later, when the Japs were putting on terrific pressure to hunt me down, he was afraid he might be caught and killed for what he knew. He was a good Catholic and was afraid it might be a mortal sin to possess the knowledge of my movements and keep it secret. He felt that he was facing death and went to the Confessional and told Father Duenas that I had gone to Pangelin's ranch. "Father," he asked, "is it a sin to keep this secret?" "No, my son. Do not tell anybody." But Father Duenas himself left the Confessional booth and told so many people that he knew where I had gone that word got to the Japs. They tortured him until he broke down and told them I had gone to Pangelin's.

It is not possible to adduce the sworn testimony of the accused priest for the simple reason that on the morning of July 13, 1944, Father Jesús Basa Duenas, together with his nephew, was tortured and executed by the Japanese. Only one person who heard the death sentence read on the morning of execution is known to be still alive and he avers, in Fr. Calvo's deposition, that Father Duenas was executed

because he was an enemy of the Japanese nation and was suspected of harboring Tweed.

However, Juan Flores, the Chamorro whose confessional confidence Father Duenas is accused of violating, swears that Tweed "has framed a false story around the seal of Confession." Tweed claims he got his confessional story from Flores after the American recapture of the island. Here is Juan Flores' version of *how* he got it:

When Tweed visited the islands after his spectacular escape, he came to him [Juan Flores] and asked: "Have you ever gone to Father Duenas to confess?"

"Yes," he answered him.

"And did you ever tell him anything concerning me in the confessional?"

"Yes."

So Tweed said angrily to him: "I must not be blamed for the death of Fr. Duenas inasmuch as he brought that upon himself and your people are to be blamed for the punishments you got from the Japs, because you Guamanians cannot keep my whereabouts secret."

From this little conversation grew Tweed's narrative of the violation of the seal. But Juan Flores' affidavit denies the story completely. In part, it reads:

In connection with his spiritual well-being, the affiant (Juan Flores) also told Father Duenas in the confessional details concerning Tweed which he had already spoken to him outside the confessional, a considerable part of the said details being generally known to the public often through Tweed's uncontrollable and inconsiderate tendency to move about, thereby making himself notorious to friends and foes. Therefore, Father Duenas violated no seal of confession.

The affiant denies not only the fact, but even the possibility that Father Duenas told any person that he knew where Tweed had gone so that word got to the Japs that Tweed was at Pangelin's. The reason is that Pangelin, four days after he had received Tweed into his ranch, was to have been searched by the Secret Police. . . . All this occurred while Father Duenas throughout the interval was in his parish at Inarajan at the other end of the island, ignorant of the then whereabouts of Tweed until the affiant made it known to him several days later.

The last persons who had any direct contact with Father Duenas during his last arrest leading to his execution were Joaquin Limtiaco and the affiant. Therefore Tweed could not have drawn any first-hand information to substantiate his assertions except from him, the affiant, and Joaquin Limtiaco.

And both these men deny Tweed's charge. The peculiar value of the Flores and Limtiaco testimony lies in this, that both made heavy sacrifices for Tweed, both are praised throughout the book for their loyalty, cooperation and courage. And both now swear to their belief that Tweed's accusation of Father Duenas is false. Of Joaquin Limtiaco, Tweed writes that he was "punished longer and more severely than any other man who aided the Americans." And Joaquin Limtiaco writes: "My conclusion is that Father Duenas was beheaded by the Japs for refusing to divulge the whereabouts of Tweed and not for any other reason."

Thus ended the short career of the first Chamorro priest ordained in Guam, Father Basa Duenas. Tweed's judgment on his loyalty and courage is not the judgment of his own people in Guam. On March 21, 1945, in the presence of representatives of the Church and Military Government of Guam, of relatives and friends and parishioners, the body of Father Duenas was taken from its nameless grave, borne in solemn procession and buried anew beneath the High Altar of his Church at Inarajan, with a reverence which Tweed's accusations can never dim in the hearts of the Chamorros.

BIG THREE AT POTSDAM

IT IS NOT too much to say that the peace of the world depends just as much on the Big Three Conference now in progress near Berlin as it does on the Charter which was written at San Francisco. The promise of the United Nations Organization will be realized only if the Big Three—the United States, Britain and Russia—succeed in working together for world stability; but the Big Three will not succeed in working together in years to come if they fall out now over the peace settlement.

Furthermore, if the United Nations Charter signed at San Francisco is to become the foundation of a new and better world order, it must come into a war-ravished world with a soul as well as a body. It must, that is to say, be born of a thirst for justice and dedicated to the proposition that Right, and Right alone, makes Might. If the Charter becomes merely the instrument to enforce a settlement dictated by revenge and the exigencies of power politics, it will not live. The fate that overtook Versailles will lie in wait for San Francisco.

It will not be easy for the leaders of the victorious coalition against Nazism to shoulder their grievous responsibility. When one considers the problems that confront them, and the many pitfalls that lie in their way, there can be no inclination to optimism. The American State Department has tabulated no less than thirty major territorial and political disputes which cry for settlement, and many of these have long and tortuous histories and have defied solutions in the past. There is, for example, the matter of Poland; there is Tangier and the Dardanelles; there is Trieste and the whole Balkan question. Then there is the major problem of what to do with Germany, the proper answer to which is probably the key to future peace in Europe.

With respect to Germany, it is obvious that the Big Three must adopt, in the first place, a consistent and unified policy. Even with such a policy, it will be difficult to govern a country artificially divided into four zones. It is no less evident that this policy, while making it impossible for the Germans to begin another war, must not result in crippling the economic life of the German people and destroying all hope for the future.

As Germany's economic life cannot be based on divided policies of the occupying conquerors, so neither can Europe's economic life be based on a starving and chaotic Germany. The fruits of our military victory will depend in very large measure on our success in averting, during this coming winter, the economic consequences of five years of devastating war in Europe. How this can be done if the German industrial machine is destroyed, we do not see. It is the job of the Big Three to find ways and means of placing German industry at the service of the Continent without at the same time permitting the Germans to re-arm.

It is of the utmost importance, also, that the occupying Powers adopt the same attitude toward the German people. Certainly this is the time to re-examine the British and American policy of "non-fraternization." There are millions of men and women in Germany who share with us the high moral ideals of Western civilization. We ought to learn who these people are, seek them out, and then work with them wholeheartedly to build a new Germany purged of Nazism and the hideous philosophies which gave it birth. We shall make their task easier if we deal firmly with the real Nazis and see that war criminals receive the punishment which they deserve.

Admittedly, it will not be easy to build any plan for Ger-

many in harmony with the Soviet Union, or to avoid the "misunderstandings" which followed the Yalta Conference. But out of Potsdam must come a program for Germany, as well as a European settlement, that can stand the test of time. We hope, therefore, that Messrs. Truman, Churchill and Stalin will not hurry their critical deliberations. And may the prayers of men everywhere call down on their work the guidance and the blessing of Almighty God.

THE WOODRUM REPORT

AFTER TWO WEEKS of public hearings, Representative Woodrum's Select Committee on Postwar Military Policy reported favorably on peacetime military training. All but six of the twenty-two members of the Committee signed the report.

The findings of the Committee are based on these eight arguments: 1) The eminent position of the United States in the family of nations demands commensurate military power. 2) Her future security likewise demands it. 3) Her previous state of military unpreparedness would defeat the objects and purposes of the United Nations Organization. 4) An indispensable element of her military power is a trained citizenry capable of prompt mobilization in an emergency. 5) Her national traditions favor a minimum peacetime regular Army and a large reserve of trained citizens. 6) Future military or naval operations cannot be conducted effectively by raw recruits or half-trained men. 7) Any future war will not give us time to train men and build up military preparedness. 8) A large standing Army in peacetime would be prohibitive in cost, could not be maintained by recruitment and would be repugnant to the American people.

The report stresses the need of continuing scientific research and development, of keeping our vast industrial machine ready for conversion to military production and of preserving the position of the National Guard, Officers Reserve Corps, the Enlisted Reserve Corps, the Naval Reserve and the Naval Militia as components of the military and Naval establishments. But, withal, it considers universal military training as perhaps the most vital element of the program.

There are several remarkable features to the Woodrum report. For all its appearance of objectivity, it gives no grounds for believing that the committee learned anything from the testimony laid before it, or that it wanted to learn anything. Not a single argument proposed by witnesses against a policy of universal military training is recognized or rebutted—not even the reiterated demand for delay in settling so radical a policy until the peace terms are known and a complete national-defense program can be prepared by appropriate authorities and given out to the public. Not any nor all of the eight arguments which the committee adduces to strengthen its stand prove more than the need of shaping a defense policy that can win domestic support down the years. They certainly do not establish the necessity for compulsory universal military training for the country in peacetime.

What we have from the Woodrum Committee is a peacetime military policy recommended on the basis of exclusive Army plans. The refusal of the War Department—as reflected in the Woodrum report—to consider any alternatives

to its grim program leads to the conclusion that peacetime universal military training cannot possibly survive the scrutiny of public opinion.

CATHOLIC PAN-AMERICA

THE First Inter-American Catholic Action Week, held recently in Santiago, Chile, was an event of deep significance for the future of Catholicism in the Western Hemisphere. It was a new milestone in the growing unity and increasing cooperation between the Catholics in the United States and their co-religionists in Latin America.

Although Catholicism is a powerful force for unity, up to now it has not been able to exert its full influence in creating among the Catholics of North, Central and South America a vivid sense of their solidarity. Language and cultural barriers kept them apart and neutralized the centripetal force of the religion which they possess in common.

In recent years, however, several factors have contributed towards breaking down these barriers. Some of these are the general causes which have operated everywhere to erase boundaries and make different peoples aware of the mutual interdependence of all who live in "One World." Others have been the special forces which have accelerated this process among the peoples of the American republics. The Good Neighbor Policy has undoubtedly been such a force. For in promoting unity and fostering friendly intercourse between the English- and Spanish-speaking nations, it has emphasized for the Catholics in all these nations the common bond which they possess in their religion.

One of the most important acts of the Santiago assembly was a resolution to multiply the agencies which can promote mutual knowledge and interest in the fortunes of the Church in the various republics. It recommended wider use of *Noticias Católicas*, the Spanish-language news service issued by the Press Department-N.C.W.C. It also advocated the founding of an Inter-American Catholic Action Office to which periodical reports, pamphlets, books, clippings and statistics of special interest to the lay apostolate would be sent from each country.

These should prove effective means to correct a misconception still widespread among Catholics in Latin America. Many of them still harbor the delusion that the United States is an overwhelmingly Protestant nation in which the Catholics form but a feeble minority without prestige or influence. Very helpful also for clearing up this misunderstanding will be the book just published by Richard Pattee; *El Catolicismo en Estados Unidos*. It traces the history of the Church in the United States from colonial times and gives a true picture of its flourishing condition at the present day.

Other resolutions passed by the assembly deal with such matters as the encouragement of religious vocations, the propagation and defense of the Faith, the protection of public morals and the labor apostolate.

These measures are important in themselves. They are also important as an indication that the Catholic reaction to the Protestant invasion of Latin America has passed beyond the initial stage of mere protest. It has now initiated a positive program to strengthen Catholicism in the Ibero-American republics and thus arrest the process of destroying Catholic unity in the lands to the South.

BUSINESS AND JOBS

WITH growing frequency business groups are being admonished these days to give increasing attention to the problem of distribution. A powerful segment of business leadership seems to have adopted the thesis that the depression of the 1930's was due to under-consumption rather than to over-production, and that in order to avoid another period of stagnation in the postwar era businessmen must become as conscious of distribution as they have always been of production. "Production is only a means to an end," said a spokesman at one of the nationwide clinics on distribution currently being conducted by the National Association of Manufacturers, "and not an end in itself. We have too long ignored the fact that production must be for use."

Other speakers earnestly developed the same theme. The audience, which was composed of Pittsburgh industrialists, was warned that "people won't buy more just because you businessmen have more to sell." It was reminded that people must be made to want goods and services more than they want their dollars "or there will be no sale." The customer must be shown he needs a product, and to this end advertising, dealer aids and services must be notably improved. Above all, it was suggested, the number of salesmen ought to be increased, all the way from the pre-war figure of seven million to ten million or more.

Now it would be presumptuous on our part to question the wisdom of a campaign on which some of the best business brains in the country are lavishing time and money. It may well be that business has in the past over-estimated production and devoted far too little attention to distribution. Perhaps sales managers have been forced to work on inadequate budgets, and insufficient funds have been allocated to advertising. The experts hired by the NAM have clearly decided that such is the case, and it is not for us to doubt their judgment.

But the question may well be raised whether the catastrophic under-consumption of the 1930's was due mainly, or even in an important degree, to inadequate emphasis on distribution. While we have no figures at hand, we are inclined to believe that a study of business practice during the years immediately preceding the 1930 depression would reveal no notable deficiency in the sums spent on advertising or on the salaries of salesmen. Such a study might reveal, however, an entirely different cause of the under-consumption which the NAM says brought on the depression. It might reveal that business was not solicitous enough in creating a market to absorb its products; that it did tend to forget that "production must be for use"; that it failed to distribute properly the income from sales, with the result that needs had to remain unsatisfied, despite the blandishments of advertising, because workers lacked money to buy the goods they make.

There can be no doubt about the ability of American industry to produce, and the NAM is right in shifting the attention of businessmen from production to distribution. But if American industry is to meet the challenge of full employment after the war, it will have to do more than perfect advertising techniques and put more salesmen on the payroll. It will have to change old patterns of income distribution. This will mean adopting a policy of low unit profit margins and swelling the purchasing power of the masses of workers either through low prices or high wages, or through a combination of both. It is all well and good to show a customer that he needs a product, but the best sales talk in the world will be ineffective if the customer is broke. We should like to see the NAM devote more time to this aspect of the problem of distribution.

LITERATURE AND ART

"NEW DIRECTIONS" PRESENTS A CATHOLIC POET

SISTER JULIE

IN THESE COLUMNS where AMERICA has lately aroused interest in the status of Catholic art, drawing forth discerning analyses of its "inferiority," as well as spirited apologies such as Thomas O'Brien's (February 24) and Don Luigi Sturzo's (March 24), it is fitting that we acclaim the Catholic poet, Thomas Merton, whose *Thirty Poems*, brought out by the New Directions Press, is likely to be counted one of the major literary events of the past decade. The volume has not been accorded a really heart-warming welcome, publicly; Thomas Merton needs critics and interpreters whose minds are supported by theology. A Trappist poet is not one to shrink from the world's neglect; but for the sake of the arid landscape of Catholic poetry in America, for the sake of the starved Catholic spirit, denied for generations the poetry of the liturgy, let it not be said of a great Catholic poet that he came into his own and his own received him not.

Thomas Merton deserves the gratitude of every literate Catholic. He has given us a small book of poems which, acceptable in their modernity to the most sophisticated taste, epitomize the primary doctrines of faith and manifest the beauty of the Christian spirit. It is quite a paradox that in this volume the New Directions Press, hitherto very much *avant-garde*, should be pointing out the new direction our world must take: back to the ancient Faith. It is a paradox, too, that the ultra-sophisticated like the *New Yorker* and *View* should have offered hospitality to a poet who says so powerfully that the old way is best.

Merton's poems are an epitome of the Christian life. Every stage of Christian development is represented, from the beginner's faith of the baptized to the fulness of sacramental life, as expressed in *The Blessed Virgin Mary Compared to a Window*. More than half of the poems are explicitly religious; only two or three are purely secular. Their range is wide, evincing a cosmopolitan culture and experience tempered by a sense of tradition; they reveal the poet's profound realization of the world's defeat and of individual conflict, fortified by the radiant optimism of Christian faith; he has wrestled with darkness, and he has walked in the aura of childhood's tendernesses. The anguished cry of the soul imprisoned in the finite, the recognition of "the world's gall," of man's nothing-perfect and God's all-complete, is the final word of the volume, *The Sponge Full of Vinegar*, superb in its pregnant conciseness of expression and its truth of substance:

For even the Word of Thy Name, caught from Thy
grace,
And offered up out of my deepest terror,
Goes back gallsavored of flesh.

Reeks of the death-thirst manlife found in the forbidden
apple.

The poem immediately preceding this "gallsavored" lyric is the limpid *Holy Child's Song*, exultant with that other music of the Christian spirit, childlike joy in the gifts of the Father to His children. The flute-like singing of the Child makes a startling contrast to the sombre speaking tones of *The Sponge Full of Vinegar*:

The little rivers of My smile
Will wash away all ruins from your eyes,
As I lift up My hands,
As white as blackthorn blossoms,
And charm and kiss you with My seven Sacraments.

The poignant elegy, *For My Brother: Reported Missing in Action*, 1943, as great as any lyric which has flowered out of the turmoil of war, is perhaps the most comprehensive expression of the Christian spirit, sorrow-laden, yet selfless, tender, compassionate and triumphantly faithful:

Sweet brother, if I do not sleep
My eyes are flowers for your tomb;
And if I cannot eat my bread,
My fasts shall live like willows where you died.
If in the heat I find no water for my thirst,
My thirst shall turn to springs for you, poor traveller.
Where, in what desolate and smoky country,
Lies your poor body, lost and dead?
And in what landscape of disaster
Has your unhappy spirit lost its road?

Come, in my labor find a resting place
And in my sorrows lay your head,
Or rather take my life and blood
And buy yourself a better bed—
Or take my breath and take my death
And buy yourself a better rest.

When all the men of war are shot
And flags have fallen into dust,
Your cross and mine shall tell men still
Christ died on each, for both of us.

For in the wreckage of your April Christ lies slain,
And Christ weeps in the ruins of my spring:
The money of Whose tears shall fall
Into your weak and friendless hand,
And buy you back to your own land:
The silence of Whose tears shall fall
Like bells upon your alien tomb.
Hear them and come: they call you home.

The Bridegroom's messenger knows the depths of anguish and the heights of joy that are the warp and woof of life, even of the life of that perfect Christian, Mary, the Mother of God. That is why Thomas Merton's emergence among us at this time when humanity stands again at the crossroads is an epochal event. He reminds us unforgettably of the victorious beauty of truth. He sings of the Blessed Sacrament, and his powerful lyricism reminds us of the greatness of the Mass in a poem which is among the finest of the thirty, blending in perfect harmony the faith, hope and charity which will save us in this "landscape of disaster":

HOLY COMMUNION: THE CITY:

What light will, in your eyes, like an archangel,
Soon stand armed,
O you who come with looks more lowly than the dewy
valleys,
And kneel like lepers on the step of Bethlehem?

Although we know no hills, no country rivers,
Here in the jungles of our waterpipes and iron
ladders,
Our thoughts are quieter than rivers,
Our loves are simpler than the trees,
Our prayers deeper than the sea.

What wounds had furrowed up our dry and fearful spirit
 Until the massbells came like rain to make them vineyards?
 Now, brighter on our mind's bright mountains
 Than the towns of Israel,
 Shall shine desire!

O Glory, be not swift to vanish like the wine's slight savor,
 And still lie lightly, Truth, upon our tongues,
 For Grace moves, like the wind,
 The armies of the wheat our secret hero!
 And Faith sits in our hearts like fire,
 And makes them smile like suns,

While we come back from lovely Bethlehem
 To burn down Harlem with the glad Word of Our Saviour.

Thomas Merton's is the voice of faith, instinct with power, and he has set his orchestration of truth under the direction of a powerful leader. The volume is dedicated to *Virgini Mariae, Reginae Poetarum Sanctissimae Dei Genetrici ac Semper*. What may we not expect of it? It includes four poems in which we delight in the beauty of her who is most like Christ. It would be difficult to make a choice of Merton's poems. The critic in *Poetry* who prefers the secular poems, *Night Train*, *Iphigenia*, *Politics* and the lovely tribute to the Spanish poet, Lorca, unwittingly subtracts a cubit from his own stature. Perhaps only a Catholic can savor the exquisiteness of *The Evening of the Visitation*, fragrant with Mary's unique quality, its delicate, precise imagery penciling in the consciousness of the reader all the exquisiteness of evening, gently leading the mind to that peace which the world cannot give, reposing in the confidence of the blessedness with which our Mother the Church has wrapped us round. This poem illustrates superbly Merton's power to lead the mind delicately from image to symbol, out of which flowers a larger landscape of pure ethereal loveliness where we breathe the lucent atmosphere of eternal truth.

This power is largely the mastery of imagery. It is through the depth and the softness of the imagery that this poet, while reminding us of the enchanting beauty of creation, leads us gently to eternal verities. His world is sacramental. "Lo here! lo there!—ah me lo everywhere!"—Christ.

The distinctive quality of Merton's technique is the freshness of his imagery. "There lives the dearest freshness deep down things," he might have taken as his theme-song. *Aubade: Lake Erie*, similar to *Holy Communion: The City* in its compassion for the wretchedness of the industrialized city, exemplifies perfectly this quality of virginal freshness:

When sun, light handed, sows this Indian water
 With a crop of cockles,
 The vines arrange their tender shadows
 In the sweet leafage of an artificial France.
 Awake, in the frames of windows, innocent children,
 Loving the blue, sprayed leaves of childish life,
 Applaud the bearded corn, the bleeding grape,
 And cry:
 "Here is the hay-colored sun, our marvelous cousin,
 Walking in the barley,
 Turning the harrowed earth to growing bread,
 And splicing the sweet, wounded vine."

The powerful image of the "hay-colored sun, our marvelous cousin, walking in the barley," in the next few lines deepens to a symbol: Who is it turns the harrowed earth to growing bread? Lo, here! lo there! lo everywhere! Christ. Thomas Merton's universe is radiant with the Blessed Sacrament. And

so, the innocent children (the pure of heart shall see God), seeing Christ walking in the beauty of the morning, cry to the derelicts whose shelters are the hospitable fields and the paternal sky:

"Lift up your hitch-hiking heads
 And no more fear the fever,
 You fugitives, and sleepers in the fields,
 Here is the hay-colored sun!"

And when their shining voices, clean as summer,
 Play like churchbells over the field,
 A hundred dusty Luthers rise from the dead, unheeding. . . .

That one word *Luthers* is pregnant with meaning. In this context, it packs into its seven letters solid paragraphs of thought. It is like the vivid illuminations of a medieval manuscript—wonderful miniatures. It says that it is heresy to ignore the beauty of the universe; that this is the heresy of our time, as it was of Dante's: materialism, the obliviousness of God, the love of temporal power and riches, the greed of possession which is fostered by the modern city:

A hundred dusty Luthers rise from the dead, unheeding,
 Search the horizon for the gap-toothed grin of factories
 And grope in the green wheat
 Toward the woodwinds of the western freight.

The poor hitch-hiking derelicts (for lack of great Catholic artists to deny the heresy and to point out the beauty of the sacramental universe, whose truth is their nourishment), leave the promise of the "green" wheat for the stale husks offered by the "gap-toothed grin" of factories.

Aubade: Lake Erie is a poem preeminently for our time, modern in idiom and cadence, realistic without the cynicism and hopelessness of most of the modern voices, the expression of a poet facing unshrinkingly the ugliness of a materialistic culture because he knows the wisdom of a better way. The difference between Merton and the moderns whom he resembles in technique is brilliantly illustrated by a comparison of the *Aubade* with Stephen Spender's *An Elementary School Classroom in a Slum*, which expresses the same revulsion from the city's hideousness without the positive optimism of the *Aubade*.

"There lives the dearest freshness deep down things." This it is that gives Merton's imagery its distinctive quality of softness without weakness, of vividness that is never too bright. The imagery might be said to have the quality of pale gold; and it is significant that the poetic fabric is strewn with light and singularly lacking in color. We often think, perhaps, that color is more gracious than light; but in Merton's poetry we are enchanted with "the light, our savior," with "a shouting light, a heavenly message." "I fill the sky with words of light" in *The Holy Child's Song* is a kind of description of this poetry which blossoms with the brightness of the Lamb Whose "fleece is full of sun."

In the one poem in which he uses color images notably, the superb restrained tribute to the Spanish poet, García Lorca, one of the victims in the Spanish Civil War, it is the color imagery which gives the lyric that authentic onomatopoeia which is the solid base of great poetry. The sharp contrasts of "white bridge," "music the color of olives," and the song which becomes "the color of carnations and flowers like wounds in the white dust of Spain," reveal with Christ-like compassion the tragedy of Spain's loss of that fervent spirit, the last of her minstrels, against the background of his country's wild, burning beauty.

"Virginal," "compassionate," "pale gold"—these are the terms we need to convey an impression of the imagery of Merton with its singular combination of delicacy and

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strength. "Virginal"? "Compassionate"? Whose image and inscription is this? The volume is dedicated to the Queen of Poets. Her handmaids, innocence and faith, play through its pages with the grace and tenderness of childhood. They are the stars of our winter's night. Through whatever travail in the winter of our discontent we must become as children if we are to emerge from its darkened corridors. The loveliness of childhood is the flute music repeatedly heard in Merton's poetry, nowhere more compellingly than in the Saint Agnes poem, an exquisite footnote to one of the Responsories for the Feast of the child-martyr.

It is a poem par excellence for the lover of the liturgy, that wellspring of the poetry which transcends the literary art, the poetry of the Supreme Artist. "The Lover hidden in the universe, Who smiles into the sun His looking-glass"—the great Catholic artists, nourished by the liturgy, know that the universe is sacramental. The inspiration of the liturgy is reflected also in the lovely Nocturne, *The Trappist Abbey: Matins*, and in the charming pastoral, *The Holy Child's Song*. Perhaps, too, the liturgy of the Trappist's bells, interrupting with their remembering melody the music of Trappist silence, is reflected in Merton's frequent images of bells, where, again, we perceive that wonderful extension of the image to the significance of a symbol.

It is the freshness of Merton's imagery which explains perhaps the term "semi-surrealist" used by the *New Yorker* to describe his technique. "Surrealist," once a menacing and mystifying term, seems to have dwindled to a workaday adjective signifying the quality of near-violence in expression. Perhaps in its gradual diminishment we may recognize an allegory of the ultimate impotence of evil. In Merton, "semi-surrealist" means the fine fusion of the delicate and the sophisticated. The colloquial, half-slangy "hitch-hiking" surprising us in the pure precise phrasing of the *Aubade* is a good example. There is a fine surprise also in "Luthers" in the same poem, and in *Death*, in which the poet makes, with challenging novelty, the age-old reflection that the dread angel lurks everywhere:

Take time to tremble lest you come without reflection
To feel the furious mercies of my friendship
(says death) because I come as quick as intuition.

Cliffs of your hangovers were never half so dizzy as my
infinite abyss.

The "surrealist" quality is most striking in *Dirge for the Proud World*, a somewhat cynical meditation on the theme of "vanity of vanities," in which the poet with grim realism suggests the pitiful emptiness of the love of riches. "The marvelous thief who stole harvests from the angry sun lies dead" and "the quiet earth unpacks him."

Thomas Merton's modernity resides in his muted music as well as in his "semi-surrealist" imagery. The musicality of his verse is elusive, yet satisfying. Some may feel in it an austere denial of music. His poetry is actually more like sculpture than like music or painting. It has contours rather than music or color. The moderns are speaking choristers rather than choiring cherubim. Merton eschews the traditional patterns, whose abuse has staled their first fine effectiveness; yet his elusive rhythms are pleasing and his assonances as satisfying as rhyme. Poetry has always soared on the two wings of rhythm and imagery; and for Thomas Merton, the stronger wing, the great sustaining power in the poem's soaring flight is the imagery. He is like the sculptor who finds in the formless marble the image of his dream.

(Quotations from Thirty Poems are made with permission of the publishers, The New Directions Press).

BOOKS

PSYCHOLOGY OF CONVERTS

ADVENTURES IN GRACE. By Raïssa Maritain. Translated by Julie Kernan. Longmans, Green and Co. \$2.75

IN THE INTIMACY of a family circle, through reminiscences of conversation, writings and prayer—much ardent prayer—Raïssa Maritain, wife of the philosopher Jacques Maritain, tells of the human difficulties and the Divine action in the souls and lives of their many convert friends.

This English version appears only a few days after Madame Maritain and her sister, Vera Oumantsoff, have paid their farewell to New York, embarking to rejoin Mr. Maritain in Rome. She could leave no better legacy of her stay here than the story of these "Adventures."

Those of us who have been Catholics since infancy do not instinctively appreciate how baffling for the recently converted may be their adjustment to their new spiritual surroundings. The Maritains, says Raïssa, met this phenomenon often:

A long time is needed in these cases for the supernatural faith received by Baptism in infancy and later driven back into the depths of the subconscious, to break away and little by little to take possession of all the faculties; or, when this gift is received in adulthood, for it to succeed in correcting the deep-rooted habits of the mind and in changing the whole conceptual apparatus and the speculative language which has already become well constituted.

With these complexities the Maritains were particularly qualified to deal. They were converts themselves, who had traveled a long and arduous intellectual road. But there was a much deeper reason why they could so well sympathize with and help the strugglers: their inexhaustible spirit of charity and hope, and the simplicity that comes from intelligence itself. For there is simplicity and simplicity. "Saint Paul and Saint Augustine were not simple," Ernest Psichari, Renan's grandson and one of the greatest of all these converts, wrote to Jacques Maritain. Nevertheless, intelligence, he adds, is "in a certain sense, the greatest of all the kinds of simplicity."

Both their intelligence and their simplicity, as well as their charity, were put sorely to the test in the instance of Charles Péguy. They were unable to divine what mysterious reason kept him from the practice of his faith after his conversion. Was it an inner, spiritual difficulty? Or was it largely a feeling of "human justice toward his wife," who had not followed him? The Maritains were not able to unravel the entire puzzle. In the meanwhile, they, as well as Péguy himself, suffered from the estrangement that grew up between the former friends. The Maritains blame themselves as well; in later years, with more experience of the strange perplexities of human souls, they might have been better able to handle what seemed to develop into a hopeless impasse between belief and practice, in which Péguy's inherited distrust of the clergy played no small part. But God's Providence cut through all obstacles in the few months of Péguy's service in the first World War and in his heroic end.

With great lucidity Madame Maritain analyzes another type of difficulty, illustrated in the person of their adored father in Christ, Father Clérissac, and that of Henri Massis. Like many another man or woman of good will in France and in other countries, they were unable to foresee the future developments of the Action Française, which at the beginning seemed to promise nothing but a renewal of religion and morality and the reign of order in the place of chaos. This, in turn, leads Madame Maritain to consider a matter at the heart of a convert's problem: the question of direction: the precise point where the spiritual director ceases to be a spiritual father, in the full sense of the word, and becomes merely the mouthpiece of his own political opinions:

Experience has shown us the point to which the direction of souls demands in the director the purest discrimination between those things which are God's and those which are Caesar's. . . . Nearly always something remains which dims ever so little the transparency of

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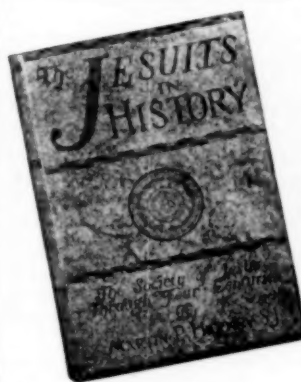
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vision of the most scrupulous director, and mixes in with
his spiritual directives advice or guidance of another
order (p. 169).

Charles Henrion and his own spiritual direction—under-
taken out of obedience—of the former actress Eve Lavallière;
the wonderful picture of the sunset entrance into Christ's
vineyard of Madame Maritain's own parents; the vast inter-
change of experiences and meditations between the Mari-
tains and their godfather, Léon Bloy—these are a few of
the elements in this pleasantly rambling narrative, with its
occasional little essays or bits of excursus. The story ends
with Bloy's saintly death, when "at the hour of the Angelus,
without a gasp or death-throe, he passed through the Door
of the Humble."

These papers will bring light, strength and comfort to
countless souls who are searching for the way; for those
who have long since found the way, they will cause many a
searching of their own hearts. We shall welcome their
promised sequels. Praise is due to Miss Kernan for her fluent
and idiomatic translation.

JOHN LAFARGE

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the text of Saint Thomas of reasonable bulk and price.

Besides these, there is a large general reading public that
will welcome this work. These have long been convinced of
the supreme importance of Saint Thomas. Lecturers have
done a thorough job of persuading them of the value of
knowing his writings. Biographers and commentators have
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Thomas and his works. But up to now the text itself has not
been available to them in convenient form. Some were unable
to read the Latin original, others were intimidated by the
formidable bulk of the only complete English translation—
that of the English Dominicans.

Dr. Pegis' edition meets the requirements of such readers
in a way that is highly satisfactory. The selections in *Basic
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to obtain a knowledge of Saint Thomas that is sound and
adequate for their purposes. "They contain," the introduction
states, "Saint Thomas's most characteristic ideas, as well as
his most fundamental principles." "Those who read them
consecutively can follow the actual movement of Saint
Thomas's thought as it progresses through the classic doc-
trines of Christianity."

Basic Writings does not present a new English translation
of the passages it contains. "It was not my intention," the
editor tells us in his preface, "to make a completely new
translation, but to revise, correct and annotate the edition
known as the English Dominican Translation begun in 1911."

From a rapid and superficial comparison, the reader would
gather the impression that Dr. Pegis' text differs little from
the Dominican translation. More careful study, however, re-
veals a large number of passages in which he has made
apparently slight but really significant changes. Some of
these merely improve the style. Others, however, result in a
clearer statement of Saint Thomas' thought, and not a few
correct faulty and inaccurate renditions of the Latin text.
In their total effect the alterations make a notable improve-
ment in the Dominican text in the twofold direction of
making it more readable and more faithful to the original.

In the format there is a vast improvement. The books are

handsomely bound; the Table of Contents is full and arranged in such clear and orderly fashion that its main and subordinate divisions stand out at a glance. The Question and Article are indicated at the top of each page so that the reader can locate any desired passage immediately without time-wasting search. Capable editing has resulted in well broken pages whose reassuring appearance will do much to dispel the initial fears of those who are overawed by the towering stature of Saint Thomas.

The introductory essay deserves special mention. Most Catholics now know of the supreme importance of Saint Thomas. They know that he towers like a mountain peak among Catholic writers and that he played a decisive role in determining the direction of Christian thought at a crucial time in the history of the Church. They know, too, that the Church estimates his work so highly that she has imposed his master work, the *Summa Theologica*, as the official textbook in all the seminaries of the world. But many of them have only the vaguest notion of why these things are true.

Dr. Pegis answers these questions in an introductory essay that is brief, admirably clear and satisfyingly complete. Within the compass of eighteen pages he gives us an estimate of Saint Thomas and his work which sharply delineates him, places him in the right perspective against the background of his time and emphasizes the qualities and achievements which account for his preeminence.

He begins with a clear exposition of the problem created for Christian thinkers in the thirteenth century by the revival of Aristotle. He then goes on to compare the solutions offered by other writers with the decisive solution proposed by Thomas. He analyzes the reasons which led Thomas to prefer Aristotle over Plato, shows that they were sound and of perennial significance for Philosophy in all ages. He emphasizes the intellectual power and independence which enabled Thomas to disengage Aristotle's genuine thought from the misrepresentations of his commentators and to further sift the wheat from the chaff in Aristotle's thought. "He [Thomas] refused to accept the Commentators as official spokesmen for Aristotle or Aristotle as an official spokesman for Philosophy."

All in all, it is a notable essay which in its trenchant brevity has the quality of a fine essence distilled out of years of mature scholarship. It could have been written only by a fine scholar, so completely at home in his field that he sees it from above and handles it with sure mastery. It is well worth reading for itself alone and should do much to clear up the blurred outlines which the figure of Thomas has in many minds and bring him into sharp focus.

Dr. Pegis has rendered a fine service in bringing the study of Saint Thomas down to the level of a wide circle that had been accustomed to think of him as remote and unapproachable. In doing so he has advanced the study of Catholic thought, for whoever promotes the study of Saint Thomas, by that very fact promotes the study of Catholic thought in its finest statement.

LOUIS E. SULLIVAN

ROBERT W. JOHNSON, Former Vice Chairman of the War Production Board, Smaller War Plants Corporation, is Chairman of the Board of Johnson & Johnson, and a Brigadier General, A.U.S., Retired.

COL. CONRAD H. LANZA, who has seen active military service in both European and Asiatic parts, is a frequent contributor to the *Artillery Journal*.

MARY G. DOOLING is Secretary of the Catholic Cooperative Committee to Celebrate the Rochdale Centennial, sponsored by *The Queen's Work* and The National Catholic Rural Life Committee.

REV. HUGH F. COSTIGAN, S.J., of Woodstock College, Md., lived in the Philippines from 1934 to 1940, where he taught the seminarians from Guam at San José Seminary, Manila.

SISTER JULIE, O.P., of the English faculty at Rosary College, River Forest, Ill., is an M.A. from Oxford and was recently one of the instructors singled out for praise in the *Atlantic Monthly* college literary contest.

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THEATRE

ANNALS OF THE NEW YORK STAGE. "With the lamentable passing of Walleck's Theatre company, in the Spring of 1888, Daly's Theatre was at once, for playgoers all and sundry, elevated to the first place in popular estimation, becoming in general appraisal what, for a few seasons previously, it had been artistically—the leading playhouse of the city and, indeed, of the country." In such elegant but essentially dignified prose, George C. D. Odell begins the fourteenth volume of his massive work which, including the current volume, runs to better than 13,000 pages. "One simply went to Daly's as soon as possible after reaching the city," Mr. Odell declares. "And New Yorkers attended the first night of a new production to become a part of the finest audience then to be seen anywhere in New York—literary men, social notabilities, ladies and gentlemen of refinement." He then relates that the season of 1888-89 began on Tuesday, October 9, with *The Lottery of Love*, with John Drew, James Lewis, Ada Rehan and Mrs. Gilbert.

In half a dozen sentences Mr. Odell reveals how different the theatre of that era was from our contemporary stage. Daly's, in the season of 1888-89, was the leading theatre in the city. Now the leading theatre is wherever the best or, at any rate, the most popular attraction may be housed. At the instant, our leading theatre is probably the St. James, where *Oklahoma* is playing. If *Oklahoma* should move to the Royale, that playhouse would immediately become our leading theatre. Popular actors were titans in those days, and managers were giants. Now, as the author laments toward the end of the volume, the play's the thing. The manager has been supplanted by the producer and nobody cares who he is, so long as his show is good. Daniel Frohman was a personality. The Shuberts are a corporation.

The current volume covers three seasons, concluding with the Spring of 1891. It is a meticulous record of every production offered on the New York stage, including the original cast and subsequent changes, critical opinion and reception by the public. No attraction was too insignificant for the author's attention.

Running to 935 pages of text, with more than 300 pictures, the tome is obviously not intended for general reading. The publishers, Columbia University Press, have priced the volume at \$8.75, a sum difficult to extract from the personal purse of a student. It is an invaluable book for the library, however, where it would be accessible to those who have need of such a reference work, but not the price. Historians and students of the American Theatre will be perpetually indebted to Professor Odell for his prodigious labor, and no less grateful.

THEOPHILUS LEWIS

FILMS

THE GREAT JOHN L. Though this film represents Bing Crosby's initial efforts as a motion picture producer, it is impossible to label it better than passably good diversion. When the tale sticks to the hero's pugilistic ambitions and efforts, the picture is lively, even exciting; on the other hand, its meanderings into prolonged, often lacrymose, romantic episodes slow down the action and diminish its entertainment values. Of course, John L. Sullivan, one-time king of America's prize ring, is top man in this record of the 1880's. With hansom cabs and gaslight in the background, we follow the career of the Boston strong boy and watch his fistic triumphs as he seeks the world's championship. Meanwhile he is not successful in love; the girl of his choice refuses him, then he marries another and starts to drown his worries in drink. However, Hollywood sees to it that everything is satisfactorily straightened out before the finish. Greg McClure, a new celluloid find, is remarkably real in the title role. Linda Darnell and Barbara Britton are the two girls in the pugilist's life. Authentic-looking sets manage to give an oldtime flavor to the production, and the boxing sequences have a convincing realism. *Adults* may be moderately interested. (*United Artists*)

YOU CAME ALONG. Here is a romantic interlude, set to the tragic tune of war, but, strangely enough, one that is not harrowing or maudlin. There are gaiety and happiness in its story of one of three wounded airmen, who finds Cupid on a bond-selling tour. When Robert Cummings, a happy-go-lucky fellow despite the fact that he is doomed with dread leukemia, falls in love with the beautiful tour guide, Elizabeth Scott—provided by the Treasury Department—things both amusing and tragic begin to happen. Don DeFore and Charles Drake are the other members of the flying trio. All the cast do a convincing job. This is a likable little idyll that may please the family. (*Paramount*)

NOB HILL. Ham is rationed these days, but it is doled out point-free on the screen in this offering. From start to finish, there is nothing in this tale of the owner (George Raft) of a Barbary Coast joint who has a heart and purse of gold, and makes the grade up the hill, that will surprise you. Everything, even the little Irish immigrant (Peggy Ann Garner) is there to tug at your heartstrings—if they are weak enough. Vivian Blaine is the charmer from the Gold Coast, and Joan Bennett is as ineffectual as anyone could be as the gal from the hill. It all adds up to a lot of nonsense, though it may be rated fair for family audiences. (*Twentieth Century-Fox*)

MARY SHERIDAN

PARADE

THERE WAS no lack of movement during the week. . . . Civilian traveling continued at a swift pace. . . . Ignoring the question: "Is this trip necessary?" a young undertaker's assistant in Boston stole his employer's hearse, drove it West on an inter-State joy ride that was finally stopped by police in Arizona. . . . In Utah, a civilian woman stalled her auto on railroad tracks. Paralyzed with fright, she gazed, ashen-faced, at an approaching train. A gallant watchman pulled her out of the car just a few split seconds before the train struck the auto and shoved it sixty-three feet, denting one door, one fender. As the train faded in the distance, the woman climbed back into the car, continued her civilian traveling. . . . In a clever, breath-taking exhibition of zigzag driving, a California autoist drove between two trains that were roaring in opposite directions. Safe from the trains, he smashed into an auto on the opposite side of the tracks—an auto occupied by a policeman. . . . The movement of checks was stimulated by income-tax rectifications. . . . Leaving the East, heading toward a Montana citizen was a refund check in the amount of "0 dollars 0.01." . . . Into a Mississippi home slipped a communication reading: "This refund check is yours, to do with as you please." The communication was accompanied by a check for two cents. . . . Moving drama out of life was reported. . . . In North Caro-

lina, an elderly woman entered the post-office, asked for the "old-age resistance" officials. She was directed to the old-age assistance authorities. . . . An Idaho convict, petitioning for parole, wrote: "Gentlemen: I have reformed, and if I haven't you'll get me back." . . . In Illinois, a Justice of the Peace reported his first crying bridegroom. He stated: "Usually the bride does the crying at weddings, but this was different. The man cried. And both were over fifty."

Though crying bridegrooms may be rare, crying men are by no means rare. . . . Indeed, it is the non-crying man who is rare. . . . Crying is one of the characteristics of life on earth. . . . Man begins life crying. . . . According to a recent medical study, the average new-born baby cries for 113 minutes a day. . . . The average adult does not devote as much time as that to crying, but throughout life he continues to cry and his tears are caused by greater anguish than are the baby tears. . . . It was sin which turned this earth into a vale of tears. . . . Tears of earth, however, are not like tears of the lost. . . . Earthly tears resemble April showers. The sunshine of hope is always breaking through. . . . Waiting in Heaven is the Bridegroom who dries human tears. . . . In Heaven, there is no weeping. . . . None whatever.

JOHN A. TOOMEY

CORRESPONDENCE

PRAYERS FOR BERLIN CONFERENCE

EDITOR: Could not the next weeks, during which the Berlin meeting will be under way, be made a time of public and private prayer similar to the days before the San Francisco Conference? It is the hope of right-minded men that the talks in Berlin will accomplish much towards the practical implementation of the San Francisco ideals of peace through justice. If fatal compromises are made in Berlin, the seeds of future war will have been sown, and the United Nations Charter will be merely a document.

Our representatives in Berlin will need light and strength to avoid such fatal compromises and to insist on human rights for small nations. The recently recognized Polish provisional government has been very slightly "broadened." It is still dominantly Communistic. Other provisional governments of Eastern Europe are of the same stamp. May our leaders remain true to justice, regardless of consequences.

All the prayers of the past years for a just peace have been implicitly directed to the days ahead at Berlin. Should not these prayers rise to a real climax now?

Chicago, Ill.

WILLIAM P. WALSH, S.J.

LABOR AND TARIFFS

EDITOR: In your June 16 issue, under the heading "Labor and Foreign Trade" (page 205), you cite with apparent approval an article in the *Cleveland Citizen* which compares average weekly wages of American workers in "export" industries with those in "protected" industries, implying that protective tariffs do not benefit American workers and therefore the Administration's fight for renewal of the Reciprocal Trade Agreements Act (Doughton Bill) is in the interest of the American worker.

The figures cited are the average weekly wages in automobiles (\$32.90) and agricultural implements (\$29.61)—the "export" industries—as compared with those in cotton goods (\$14.26) and pottery (\$22.75)—the two "protected" industries. One wonders to what extent the American automobile industry has been dependent on export business for its development, expansion and prosperity. Also the agricultural-implement industry. It would be interesting to have the author's basis for differentiating between "export," "domestic" and "protected" industries.

The important question is whether and to what extent the wages in any industry have to be adjusted so their products can compete in price in the American markets with low-cost goods manufactured abroad. The two "export" trades cited apparently had no such competition, as the imports of automobiles and agricultural implements were too insignificant to be given separate headings in the data on imports supplied by the U. S. Department of Commerce for the current issue of the *World Almanac*. The value of imports of cotton manufactures in the period from January to September, 1941, is given as \$15,709,000, and the volume of cotton-cloth imports as 55,967,000 square yards. There are no figures on pottery, but it was not uncommon in pre-war years to find stores with their shelves crowded with pottery stamped "Made in Italy" or "Made in Czecho-Slovakia" or "Made in Japan," and priced far below the products of American potteries.

The conclusion might well be drawn that wages in the cotton-goods and pottery industries are low not because they are "protected" but because they are not protected enough. Consequently one wonders how much greater will be the value and volume of cotton imports under peace conditions plus a 50 per cent lower tariff. Should American workers in cotton-goods industries look forward to average weekly earnings of less than \$14.26 or the alternative of no work at all after this policy of "economic cooperation with other nations" is put into effect? Also, how can "minds respectful of truth and logic" (p. 206) describe a demand on authority to reduce by 50 per cent the tariff rates already cut under the Reciprocal Trade Agreements Act as a "fight for re-

newal" of that act? Will subscribers be permitted to make "renewals" on that basis?

Brooklyn, N. Y.

JOSEPH A. FREDERICKSON

(The editorial comment to which reference is here made was a piece of straight reporting. In chronicling the CIO-AFL break with the "protectionist" tradition of organized labor, AMERICA did not intend to give whole-hearted approval to the reason advanced by the writer in the *Cleveland Citizen*. There is room here for argument. But we did wish to make clear our approval of labor's support of the Reciprocal Trade Agreements Act, and we took for granted, having touched on the subject in previous issues, that "renewal" of the Act as requested by the Administration implied authority to reduce tariff rates another fifty per cent. If this Act is administered as cautiously as it has been in the past, there is little fear that any American industry will be ruthlessly sacrificed on the altar of economic cooperation.—EDITOR.)

REVIEWER'S POSTSCRIPT

EDITOR: In my review of *John Dooley, Confederate Soldier* (AMERICA June 16) I remarked that the only defect in the Journal was the sometime absence of any indication as to whether particular portions of the Journal were written by Dooley contemporaneously with the recorded event or many years later. The defect that evoked that mild criticism happens, fortunately, to have been corrected before publication. The review was written after reading a copy of what I was advised were the final corrected page proofs, and with no opportunity to read the printed volume, which arrived from the publishers just in time for the belated insertion in the completed review of a brief comment about its excellent format.

In the Foreword (in page proof) was the explanation of the editorial blending of the two series of Dooley's notes, with the statement that the "first few instances of such fusions are indicated by footnotes; subsequent instances, being obvious, are left without comment." In the Foreword (as published) it was stated that the "first few instances of such fusions are indicated by footnotes; subsequent instances are marked by asterisks at the beginning and end of the passage from Series II." This was, in my opinion, an excellent last-minute solution, and one which provides the reader with an adequate key to a more profitable understanding of the character of Dooley the Soldier and Dooley the garrulous veteran. I am sorry that I was not made aware of the change in time to revise my review accordingly.

Washington, D. C.

J. NICHOLAS SHRIVER, JR.,
Major, J.A.G.D.

LABOR AND MANAGEMENT

EDITOR: When I was a young workman, I mingled with other workmen and learned their desires, aspirations and ideals. When I became an executive, the workmen realized that I shared and understood their point of view, with the result that I have a letter from Mr. William Green, President of the AF of L, in which he wrote: "I am pleased to note that you are a friend of the workers and that no strike of your employes has ever taken place during fifty years. That is a record of which any employer can be proud."

When I was a young workman I thought an executive had an easy job. Later I found out that many times an executive must work and plan in the small hours of the night when workmen are asleep in their beds. But I have followed the history of many strikes and found that strikes are caused as much by management as by the workmen.

Fair wages is the most economical way to run a manufacturing plant, as fair wages mean little turnover.

Philadelphia, Pa.

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THE WORD

"GOD IS MY HELPER and the Lord is the protector of my soul." So begins the *Introit* of the Mass for the Ninth Sunday after Pentecost. The Mass, in its *Introit* and prayers and Epistle and Gospel, is concerned with teaching us a little elementary wisdom: to know what is good for us, and to seek it consistently.

We can stop right here for a minute for an act of faith in God's power to help, and His eagerness to help. If God cannot help us, nobody can. He has all power in His hands. He has all that is good. He has our happiness in His keeping. Only He can give us the completeness of human happiness. If He will not help us, nobody will. He created us. He is our Father. We are His children, dearly beloved and individually loved. He has filled His earth with good and beautiful things for us. He sent His own Son to die for us and to live forever among us. If He wills, He can perform even miracles.

If we believe at all in God, we have to believe all that. Else our faith is words.

Next: what do we want most from Him who is our helper? Ordinarily God does not give us what we do not desire. He has all treasures in His hands—wealth and health, popularity, power, position, pleasure. He can give us all these if He so desires, if we really and deeply want Him to. There are people, many people, stupid people, who want only material blessings, nothing more; people who in their silly conceit have convinced themselves that money and its pleasures and its power are the only worthwhile things in life. Beyond life there is nothing; or, if there is, they still do not care. They want their Heaven here below. The chances are that such people may receive even an abundance of such gifts from God. That is all that God can give them. Since they do not want God, He cannot give them Himself. Without Himself, nothing else He can give is worthwhile or good or lasting. We do not envy such people. We pity them, and we pray for them in the Collect of the Mass, "make them ask only such things as are pleasing to Thee."

For ourselves, too, we need that prayer. Years ago we made up our minds to ask "only such things as are pleasing" to God. We do want, of course, from God a fair share of wealth and health, position and power and pleasure; but wisely that is not all we want, nor do we want all that unconditionally. We want more, far more. We want happiness, we want peace, we want God and godliness, we want even here a beginning of that joy in God's friendship that will be our eternal joy in Heaven. Money that loses us God—of what good is it? Human friendship that we pay for with the loss of God's friendship—can it deeply satisfy us? Health and pleasure or any good thing on earth that turns us away from God or does not lead us closer to God—do we really and truly want it?

No—and yet we do. We know in our hearts that only God Himself can fill our minds and our hearts. Our one unconditional prayer is for the possession of God and the "things that are for our peace." Yet, all the things that God created are so attractive that we find ourselves doing what Saint Paul tells us we are not to do, setting our hearts on forbidden things, seeking beyond all reasonable measure merely earthly satisfactions. Against Saint Paul's warning, we, too, are only too ready to sit down to eat and drink, and rise up to pleasure. We, too, are tempted "to commit fornication," "to try the patience of Christ," "to complain." So, quietly, in this morning's Mass, we ask God to make us want "only such things as are pleasing to Thee," to give us only a "taste and relish for what is right and just," to keep our heart fixed on the things that are really for our peace. We beg God in the quiet of our clear thinking now to consider His will, His desires, our own greater saintliness as the unspoken condition in every prayer we make, no matter how heedless of such things we may be when we are praying.

Today and all days we ask Him for the two big gifts we plead for in the Postcommunion: purity of heart and unity with one another—a purity that is godliness and a unity that is oneness through Christ and in Christ with family and friends and fellow men, and unity through and in Christ with God Himself.

JOHN P. DELANEY

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THE AMERICA BOOK-LOG FOR JULY

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Bookdealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" column, the relative position by the boxed numerals.

	I	II	III	IV	V	VI	VII	VIII	IX	X
Boston—Jordan Marsh Company	3	1	6	8		10			4	
Boston—Pius XI Cooperative										
Boston—Matthew F. Sheehan Co.	1	2	6	4		5	9	3		
Buffalo—Catholic Union Store	1	4		2	7		6			
Cambridge—St. Thomas More Bookshop	1	3	2	9		7	5	8	4	10
Chicago—Marshall Field & Co.										
Chicago—St. Benet Bookshop										
Chicago—Thomas More Bookshop										
Cincinnati—Benziger Bros., Inc.	1	3				8		2		
Cincinnati—Fr. Pustet Co.	1	9	2							
Cleveland—Catholic Book Cooperative Soc.										
Cleveland—G. J. Philipp & Sons		2		1				10		5
Dallas—Catholic Book Store										
Denver—James Clarke Church Goods House	2	3	1			8	5			
Detroit—E. J. McDevitt Co.										
Detroit—Van Antwerp Catholic Library	1	2		3	10		9		4	8
Erie, Pa.—The Book Mark		4			1		10			
Hartford—Catholic Library	10		3	5	1	9		6	4	2
Holyoke, Mass.—Catholic Lending Library	2	3	4			1	7			
Los Angeles—C. F. Horan Co.	1	3	4			10	7	8	5	6
Louisville, Ky.—Rogers Church Goods Co.										
Milwaukee—The Church Mart	2	8	5	1	3	7	9			
Milwaukee—Holy Rosary Library										
Minneapolis—Catholic Gift Shop	1	5	4			6	8		10	
New Bedford, Mass.—Keating's Book House	1	5		10			3		8	
New Haven—Thomas More Gift Shop	1	2			1			7		
New Orleans—Catholic Book Store	3	2	1	4	10			9		
New York—Benziger Bros., Inc.	1	3	2		8	4	10	6		
New York—The Catholic Book Club	2		6	10						
New York—P. J. Kenedy & Sons	4	3	2	5		7	1	8		9
New York—Fr. Pustet Co.	1		5	6				4		
Oklahoma City—St. Thomas More Book Stall										
Philadelphia—Peter Reilly Co.		10		2	1				8	6
Portland—Catholic Book & Church Supply		2	4		1	3	6			
Providence—The Marion Book Shop	8	4	5					3		9
Rochester—E. Trant Churchgoods			9	4	2	3	6		8	7
St. Louis—B. Herder Book Co.	1	5	4	3	2		9		6	
St. Paul—E. M. Lohmann Co.										
San Antonio—Louis E. Barber Co.										
San Francisco—The O'Connor Co.	3	7	1		5	9	6	8		2
Scranton—Diocesan Guild Studios			5	1						
Seattle—Guild Bookshop		6	4	2	1					
Seattle—The Kaufer Co.	1			3	4	10				2
South Milwaukee—Catholic Book & Supply Co.										
Spokane—DeSales Catholic Libr. & Bookshop	2	6	3	5	1					
Vancouver, B. C.—Vancouver Ch. Goods Ltd.		7			6					
Washington, D. C.—Catholic Library	3	1		2		9		5		
Westminster, Md.—Newman Bookshop	1	2	4		10	8	6	9	3	5
Wheeling, W. Va.—Church Supplies Co.		6	4	5			10		2	
Wichita—Catholic Action Bookshop	1	5	4	3		2	7			
Wilmington—Diocesan Library	3	1	8		4	2			10	
Winnipeg, Can.—F. J. Tonkin Co.	3	1					2			
TOTALS	30	33	27	23	19	20	21	15	13	12

TEN BEST SELLING BOOKS

- I. Too Small A World—Maynard
- II. The Scarlet Lily—Murphy
- III. The New Testament—Knox
- IV. Personality and Successful Living—Magner
- V. Francesca Cabrini—Borden
- VI. No Shadow of Turning—Burton
- VII. Three Religious Rebels—Raymond
- VIII. Beyond Personality—Lewis
- IX. Beyond All Fronts—Jordan
- X. A Padre Views South America—Dunne

BOOKS OF LASTING VALUE

The Catholic Book Club of New York selects as its choice of the ten currently available books which have proved, over the years, to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual monthly report spots books of permanent interest. The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. Christ, the Ideal of the Monk
Abbot Marmion, O.S.B.
B. Herder Book Co.
2. The Church and the Liberal Society
Emmet John Hughes
Princeton University Press
3. Saint Teresa of Avila*
William Thomas Walsh
The Bruce Publishing Co.
4. G. K. Chesterton*
Maisie Ward
Sheed and Ward
5. Father Brown Omnibus
G. K. Chesterton
Dodd, Mead & Co.
6. Now with the Morning Star*
Thomas Kernan
Charles Scribner's Sons
7. This War Is the Passion*
Caryll Houselander
Sheed and Ward
8. The Screwtape Letters*
C. S. Lewis
The Macmillan Co.
9. Too Small a World*
Theodore Maynard
The Bruce Publishing Co.
10. Story of American Catholicism
Theodore Maynard
The Macmillan Co.

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